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The Mystic Light

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"But One Thing is Needful"

LUKE 10:42

A TALK IN THE PRO-ECCLESIA
 by
 Mr. Heindel

This evening we will take the Magnetic Needle as our subject of meditation, for it has a lesson of supreme importance in our spiritual career, a lesson which it behooves

every faithful follower of the Mystic Light to take earnestly and prayerfully to heart.

The Magnetic Needle is made of a metal which has an inherent affinity for the lodestone, namely, steel. Other metals are but indifferently affected, if at all, but when steel has once been touched with the lodestone, its whole nature is changed, it has become alive, as it were, imbued with a new force which we might describe as a constant yearning after the lodestone which once kissed it. Needles made of other met-

als, and un-magnetized steel, may be put upon a pivot and they will stand in any balanced position wherever they are placed, they are passive to whatever force is applied to them from without. But the needle which has been touched by the lodestone resists, and no matter how often or how severely we push it away from the magnetic position, as soon as the force exerted against it is removed, it will instantly revert and point toward the magnetic pole.

A similar phenomenon is seen in the life of the Christian: once he has felt, thoroughly felt, in his being the love of the Father, he is a changed man.

The worldly forces from without may be exerted in various ways to divert his interest and attention, but every particle of his being yearns for God and is always turning in that direction, unaffected by the world of drifting, listless men. Whatever also he may do in the world, (because it is absolutely necessary to take the proper part in the world's work), will be done because it is right and dutiful to do so, but with his whole being he yearns for the Father, whose Love, whose Being, and whose Force has drawn his soul. To him "But one Thing is Needful"—His Father's Love, and his every effort is directed to win His approval.

When we turn from the earth to heaven, we find almost identical conditions there. Everywhere through the great firmament millions and billions of miles, yea, infinite space, is filled with marching orbs that move with a velocity which beggars comprehension by the human mind. At the time

when we entered the Pro-Ecclesia, the stars were in a certain position, but during every moment since we have been here they have changed and they are now changing with every tick of the clock—all but one. Among all these countless stars moving at such an enormous speed, there is one that is changeless, one that always occupies the same position: "The North Star." No matter what time during the day or night, during summer or winter, from birth to death, we look up into the heavens, that star will be found always in the same place; whenever it is visible to our eyes or by the help of a telescope at any time, it will always be found to occupy the position which we speak of as "North."

Now mark the phenomenon of the changeless needle, always pointing towards the changeless star, and consider the connection between them and the lesson there is for us in this phenomenon. The magnetic needle is not a fair-weather follower, it does not matter whether it rains or shines, whether it is calm or stormy, whether there are fogs or clouds; under all circumstances the magnetic needle points with unvarying fidelity towards the North star, and upon this great fact the mariner stakes the property and life of himself, his crew, and his passengers. Though the sleet and the rain, snow or hail may beat in his face, almost blinding him and making it impossible for him to see the front of his ship, yet so long as he can see that faithful needle he knows that he is on the right course, he knows that it will never swerve, that even though the ship

should founder and find a watery grave at the bottom of the sea, that faithful needle will still remain in the same position, pointing to the changeless star, until the very last atom of its being has been disintegrated by corrosion.

Therefore he trusts implicitly to this faithful guide as he "lays him down in peace to sleep rocked in the cradle of the deep."

There is in the unswerving devotion, symbolized by this magnetic needle, one of the greatest and most wonderful lessons for those who have seen the mystic light and who aspire to the privilege of guiding others who have not yet found the path. Let us realize that to do this, the first, foremost, and the greatest prerequisite is that we shall ourselves have become firmly grounded and rooted so that we are not disturbed by worldly changes going on about us. Whether the clouds of doubt, skepticism, or persecution, be cast about us by others, or whether they seek to ensnare us in blinding fogs of other doctrines.

It behooves us to hold fast to that which is good, yea, even though life were the price we have to pay, we must imitate that faithful needle, as the ship founders and settles to its watery grave. We must continue to point to the one goal of all, "Our Father in Heaven," never swerving to the right or to the left, no matter what may come. As the needle that has once been touched by the lodestone is impregnated with a yearning after that changeless star, a yearning which does not cease, even though it finds a watery grave, a yearning which lasts until

the last atom of its being has been dissolved by the action of the elements, so also must we, if we are really and truly yearning to be competent guides to others, continue with the unswerving devotion on the path which we have chosen, looking neither to the right or the left but fastening our eyes upon that changeless star ahead, "Our Father in Heaven," in whom there is no change neither turning; for as the slightest deviation upon the part of the magnetic needle in the compass would be sufficient to dash the mariner upon the shoals or rocks of a dangerous shore, wrecking both ship and lives, so also, if we swerve from the path we have once chosen we become stumbling blocks to others who are looking to us for guidance and example, and their lives are on our heads. "To whom much has been given, from him much will be required." We have received much from the teachings of the Elder Brothers, the mystic light has beckoned us on, and may we realize the great responsibility we have, by our example and our lives, to faithfully guide those seekers with whom we come in contact to the haven of rest and refuge.

THE EMBLEM OF THE ROSE CROSS

By

Frances H. Lyon

Symbolism is the medium by which spirit tries to express itself to the mind of man. It is our means of communication one with another. A word is the symbol of an idea,

and so all literature, music, art, the drama, dancing, and many other things are the symbolizing of an idea which one mind wishes to convey to another.

In past ages the more highly evolved minds put into picture or other form an idea of God for the less evolved. Often the younger man worshiped the symbol, not being able to grasp the spirit of the form.

Today the word "God" means a great deal to some of us, but we do not worship the word, rather the ideal which the word calls to mind. Even meditation upon the word "God" may give much food to the spirit. How much more can be got from a richer symbol such as the Rosicrucian Emblem is? It is given to us as a spiritual food. There is no transubstantiation so that the thing in itself is holy, though it is known that an emblem that has been used for years gradually takes on some of the vibrations of the service in which it is used. It also gives them out again, so that a sensitive can feel them. The ideal behind a symbol may be of great spiritual value in the lives of those who use it understandingly.

We have today in the language a little word of one letter, which stands for the whole man—body, mind, and spirit. It is used by man to represent any part of himself or the whole, according to his knowledge. That word or symbol was used for the body of man when his consciousness was first waking up to the fact that he had a physical body. That is the lower arm of the cross. When man's understanding of himself went farther, he added one arm to the

top and later added the other arm, making the *tau* or T. This is the Egyptian Key of Life. This horizontal line symbolized man's vitality and his emotional nature. When he began to think, the top of the cross was added, making the true Roman cross. This completes man's fourfold material vehicle—dense, or chemical body, vital body, desire body, and mind. It is upon this cross of matter that the spirit of man is crucified from the foundation of the world, and we remain upon the cross until our day of liberation, when we shall know the "glorious liberty of the Sons of God." So long as our ideals remain materialistic, the cross is black, symbol of matter; but as we spiritualize our ideals in service to others we whiten the cross. Today, humanity stands in symbols as a white cross with a black line about it. We are recognizing the rights of others, and the ideals of brotherhood and self-sacrifice for others are growing. The pure white cross symbolizes the pure dedicated life of a servant of humanity, an invisible helper. The Rose Cross has three half circles at the end of each arm, making twelve in all. This is the symbol of the cosmic man of which the human is the microcosm. It represents the twelve Hierarchies which today are manifesting as Signs of the Zodiac, and teaching man to govern this fourfold vehicle in which they work with the Ego. It takes twelve balls to cover a ball of the same size and so the great spiritual teachers had twelve disciples, and the Ego has twelve psychic faculties covering the spiritual man.

Apparently out from the center of the cross radiates the five pointed star with the point up. This is the symbol of the Wedding Garment which each human being is weaving for himself from the loving unselfish deeds performed in the body. As the cross grows whiter the star becomes more luminous, until it attracts the attention of one of the Great and Loving Ones who will put the man or woman in touch with the Mystery School, where he or she will make a much quicker growth in spiritual power than when alone on the path to God. The star is gold, near to the color of the Christ love, which must be the motive of action. Yellow is symbolic of the Second Aspect of Deity, the Son or Christhood, but man today cannot manifest the pure yellow of Christ's love. He has to turn it to the orange of gold. We must develop our soul body, or Wedding Garment, as Christ called it, before the Christ can be born in us or we can attend the marriage feast. Behind the star and the cross is the infinite field of blue which is a symbol of pure spirit, as the blue sky is a symbol of chaos out from which came forth manifestation. This is the First Aspect of Deity, the Father. Christ said that he must bring all things into subjection unto himself and then he could hand the Kingdom over to the Father. We know little of what that kingdom is to be or of its powers, and what little we do know comes to us through the teachings of the Son. Hence the blue is tinged with yellow and is not pure blue but more like turquoise, very translucent and full of life.

Hung upon the cross is the wreath of seven red roses, pure passionless seed pods, the symbol of the divine creative power of sex, cleansed and raised to a high station. The red symbolizes the Third Aspect of Deity, the Holy Spirit. This is the only pure color shown on the symbol, and man today is capable of thinking abstractly, which is the power of the Holy Ghost. The life of man is in the blood, and so we must cleanse and raise the vibration of the blood by a life of active service before we can manifest the Star of Hope and attract the Teacher to us. As the rose is the highest product of the flower world, so the human, who transmutes the impure life forces of the passion-filled blood into the clean creative life force of the Life Spirit, has attained the highest human station.

Thus we see that the emblem of the Rose Cross is a symbol of man's past evolution, his present station, and the ideals for which he must work in the future. It is a wonderful source of inspiration for meditation.

ARGUMENT AND INTUITION

by

W. A. Rowdon

When a man has studied a certain subject for some length of time, he gradually becomes aware of time, he gradually becomes aware that the subject has a certain value in his mind. He forms an opinion on that subject, this opinion being the concentration of the many small details he has

learned. The actual details are not present in the opinion, but they have helped to mold and create it. The man has studied this subject carefully and thoroughly, and can, by reason of his lengthy application to it, be said to understand it. Whenever this subject is discussed, the man will judge the value of the speaker's opinions, by his own intuition. He will know intuitively, whether the speaker is right about it.

The attitude then, of this man towards those who discussed the subject he knew so unusually well, should be one of tolerance and patience. Whatever was said about the subject would be judged fairly.

Now suppose someone with an obviously superficial knowledge of the matter contradicted him and brought forward numerous arguments against his opinions. These arguments would have no weight with him, because his intuition would declare them false.

And so, it appears to me, would be the mental attitude of one who had studied the Rosicrucian Teachings towards persons who knew only the material phase of life. Faith itself is strong, but faith joined to Reason is doubly so. No arguments or worldly sophistry could shake the firmness of his belief.

There is actually but little truth to be obtained by argument. A sharpening of mental faculties and increase in the knowledge of facts, do, most decidedly, result from argument. But by such means people cannot arrive at the inner knowledge of things, which is superior to a mere collation

of occurrences and facts. It is not during the clash of words, and the harsh discordance of two minds at cross purposes, that the "still small voice" of the intuition can be heard. Only in silence can it become apparent; it vanishes, like the magic treasure, when a word is spoken.

In meditation, one becomes intuitive, drawing upon the true source of real truth, seeing and comprehending the inner meaning of things. How crude, blatant, and gross does the idea of argument become when compared with such a sublime process!

FAITH

By E.

Is it not strange how few men are possessed of a real, living faith in God? Even of professing Christians, there are comparatively few who have a real trust in the Heavenly Father. Faith does not mean simply a belief in the existence of God; Faith means trust—putting ourselves in His hands.

Faith, like all other qualities and virtues, grows only by exercise. Learn to trust the Father in everything, the smallest as well as the greatest things of your life. This means deliverance from the cares, fears, and worries which the world is so full of; an open mind and heart to receive truth from whatever source it comes, believing that the good God has you in His keeping. For when we put our trust in God we make use of a Divine Law which bears us over all the

trials and troubles of life. It is as if we had seized hold of the Almighty Hand which is able to do all, and overcome all things for us. It makes the connection between our weakness and His strength, which is greater than all.

Faith is weak at first, and sometimes it is necessary for us to be in extremity before we can reach out to God for help, and then even the smallest degree of faith will cause the Heavenly Father to come to our help. "Man's extremity is God's opportunity." He is the ever faithful One. Remember that He says, "I will never leave thee nor forsake thee."

The simplicity of this way makes it seem too easy to most men. They look for some great difficulties to overcome in the way of establishing a connection with the Heavenly Father. It requires a certain simplicity of nature, a childlikeness of mind. Do you recall that Christ said that we must become as little children? It is largely a matter of relaxing, of letting go, of throwing off of mind and heart any burden or trouble that comes, looking simply to Him, and accepting as from His Hand whatever comes. And we can do nothing more pleasing to Him, or more helpful to ourselves than to exercise trust under every condition. And our capacity for faith grows with its exercise. The more we use it, the more we have. There comes a time in our growth

when we fear nothing anymore—in this world, or in any other. We attain a poise, a peace of mind and serenity of soul, a tranquillity of heart that must be a foretaste of Heavenly blessedness. We realize the supreme wisdom of leaving all things to be ordered by perfect Wisdom and perfect Love, and that our own will, owing to our imperfect understanding, is prone to run counter to His Will, which is always for our perfection and happiness.

"The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him."

"I the Lord will hold thy right hand, saying unto thee, Fear not; I will help thee."

"In all thy ways acknowledge Him and He shall direct thy paths."

"Who so trusteth in the Lord, happy is he."

"Though he slay me yet will I trust in Him."

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

There are many, many passages in the Bible entreating us to trust Him. Read the twenty-third Psalm and the ninety-first Psalm. The writer may be too credulous, but he believes that such a trust is sovereign remedy for every trouble or danger, occult or otherwise, and that in clinging to Him we are kept safe unto the end.

Question Department

* * * * *

Question:

Does it serve any real purpose to recall, each year, the suffering of Christ? If not, why does not the Christian Church omit the passion and the Crown of Thorns; and concentrate its efforts upon celebrating Easter as a time of Joy?

Answer:

The gospel story, as it is usually read by people in the churches, is only the story of Jesus, a unique character, the Son of God in a special sense, who was born once in Bethlehem, lived once upon the Earth, for the short space of thirty-three years, who died once for mankind after much suffering, and is now permanently exalted to the right hand of the Father; thence they expect him to return to judge the quick and the dead, and they celebrate his birth and his death at certain times of the year, because they are supposed to have taken place on definite dates, the same as the birth day of Lincoln, Washington, or the Battle of Gettysburg.

But while these explanations satisfy the multitudes who are not very deep in their inquiries concerning the truth, there is another side which is very patent to the mystic, a story of divine love and perpetual

sacrifice, that fills him with devotion to the cosmic Christ, Who is born periodically in order that we may live and have an opportunity of evolving in this environment, for he understands from that viewpoint, that without such recurring annual sacrifice, this Earth and its present conditions of advancement would be an impossibility.

At the time when the Sun is in the celestial sign of Virgo (The Virgin), the immaculate conception takes place. A wave of solar Christ light and life is focused upon the earth. Gradually this light penetrates deeper and deeper into the earth, until the turning point is reached on the longest and darkest night which we call Christmas. This is the Mystic birth of a Cosmic Life impulse which impregnates and fertilizes the Earth. It is the basis of all terrestrial life; without it no seed would germinate, no flower would appear upon the face of the earth, neither man nor beast could exist, and life would soon become extinct.

Therefore there is indeed a very, very valid reason for the joy that is felt at Christmas time, as the Divine Author of our being, Our Father in Heaven, has given the greatest of all gifts to man, The Son. So

men also are impelled to give gifts to one another, and joy reigns upon earth, good will and peace, no matter whether man understands the mystic and annually recurrent reasons therefor.

As "a little leaven, leaveneth the whole lump," so this spiritual life impulse, which impregnated the earth at the winter solstice, works its way through the winter months, towards the circumference, giving life to all wherewith it comes in contact; even the minerals could not grow were this light impulse withheld; and by the time Easter is reached, when the earth is in bloom, when the birds start singing, and the little animals in the forest are mating, all is imbued with this great divine life; it has spent itself, it dies, and is raised again to the right hand of Our Father.

Thus Christmas and Easter are turning points which mark the ebb and flow of the divine life annually given for our sakes, without which it would be impossible for us to live upon the earth. The latter ends also the annual recurrence of the festive feeling which we experience from Christmas to Easter, the joy that thrills our being. If we are at all sensitive, we cannot help but feel Christmas and Easter in the air, for they are laden with divine love, life, and joy.

But whence comes the note of sorrow and suffering which precedes the Easter resurrection, why may we not rejoice with an unmingled joy at the time when the Son is liberated and returns to his father, why this passion, this crown of thorns, why, cannot

this be left out of consideration? Our questioner would like to know.

To understand this mystery it is necessary to view the matter from the Christ point, and it is necessary to fully and thoroughly realize that this annual life wave which is projected into our planet is not simply a force devoid of consciousness. It carries with itself the full consciousness of the Cosmic Christ. It is absolutely a true fact that without Him was not anything made that was made, as we are told by St. John in the opening chapter of his Gospel.

At the time of the immaculate conception in September, this great life impulse, commences its descent upon our earth, and by the time of the winter solstice, when the mystic birth takes place, the Cosmic Christ has fully concentrated itself upon and within this planet. You will realize, that that must cause discomfort to such a great spirit to be cramped within this little earth of ours and to be conscious of all the hate and discord we are sending out from day to day, all through the year.

It is a fact that cannot be gainsaid that all life expression is through and by love; similarly, death comes through hate. Were the hate and discord which we generate in our daily life, in our transactions, one with another, were the deceit, the infamy, and the selfishness left without antidote, this earth would be swallowed up in death.

You remember the description of Initiation given in the *Rosicrucian Cosmo-Conception*; it is there stated that at the services held every night at midnight, the tem-

ple is the focus of all the thoughts of hate and disturbance in the western world which it serves, that these thoughts are there disintegrated and transmuted, and that this is the basis of social progress in the world. It is also known that saintly Spirits grieve and suffer greatly at disturbances in the world, at the discord and the hate, that they send out from themselves, individually, thoughts of love and kindness. The associated efforts of such orders as that of the Rosicrucian are directed in the same channels of effort when the world is still, so far as physical exertions are concerned, and is therefore more receptive to the spiritual influence, namely, at midnight. At that time they endeavor to attract and transmute these thought arrows of hate and discord, suffering thus their small share while trying to lift a few of the thorns from the Savior's crown.

Considering the foregoing, you will understand that the Christ Spirit in the Earth is, as Paul says, "actually groaning and travailing, waiting for the day of liberation." Thus He gathers all the darts of hate and anger, these are the crown of thorns.

In everything that lives, the vital body radiates streamers of light from the force that has spent itself in building the dense body. During health they carry away all poison from the body and keep it clean. Similar conditions prevail in the vital body

of the earth, which is the vehicle of Christ; the poisonous and destructive forces, generated by our passions are carried away by the life forces of the Christ; but every evil thought or act brings Him its own proportion of pain, and therefore becomes part of the crown of thorns—the crown because the head is always thought of as the seat of consciousness—and we should realize that every single evil act of ours reacts upon the Christ in the manner stated and adds another thorn of suffering.

In view of the foregoing, we can realize with what relief He speaks the final words at the time of liberation from the earthly cross: "*Consummatum est*, It has been accomplished."

And why the annual recurrence of suffering, you ask? As we take into our bodies continually the life-giving oxygen to go through its cycle to vitalize and energize the whole body; as that oxygen dies to the outside world for the time being, while it is living in the body; as it is charged there with poisons and waste products, and finally exhaled as carbon dioxide, a poisonous gas, so, it is necessary for the Savior annually to enter into the great body which we call the earth, and take upon Himself all the poison that is generated by ourselves, to cleanse and purify, and to give it a new lease on life before He finally is resurrected and rises to His Father.

Studies in The Rosicrucian Cosmo Conception

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When we open the *Rosicrucian Cosmo-Conception* we read on the title page that the book professes to be an elementary exposition of man's past evolution, present constitution, and future development; in other words, a solution to the enigma of existence—Whence have we come, why are we here, and whither are we going? A glance over the pages and through the index reveals the fact that the book deals with things from a point of view that is above and beyond the ken of most people and the question therefore naturally arises in the mind of the serious: What is there to warrant the study of this book? Is it not better and safer to eschew the visions and imaginations of anyone? I am tired of dictums and dogmas which require me to have faith and I feel as if the only safe basis is to

trust in the rock of reason and depend upon the exact facts developed by science. The careful scientific investigators use neither sentimentality, nor faith, nor imagination but depend solely upon what they discover by patient researches into the secrets of nature; they give us not maudlin sentiment but scientific FACTS.

At the first blush such an attitude seems both reasonable and logical, but a little closer inspection will soon show the falsity thereof and its weak points. We have grown into a belief during a number of years that science is infallible, that science gives us facts and requires no faith, that science is absolutely devoid of imaginations and depends only upon the results which are demonstrated in various branches by the experiments of qualified researchers;

but this is not the case, most emphatically not, as the reader will see at once by opening *The Riddle of the Universe* by Ernst Haeckel, one of the foremost exponents of a monistic science which aims to explain all that is in the world by physical causes, and entirely neglect the supernatural, as they call it. That, by the way, is one of their foremost fallacies: Everything that is, is natural, there is nothing unnatural, it cannot be, neither is there anything super-natural.

What these people really mean is that they explain everything from a physical basis and do not recognize anything super-physical or beyond the physical world. But regarding the supposedly extensive and accurate knowledge of science, we get a very different idea on page 299 and 300 of the book mentioned. Prof. Haeckel there says:

“When we are not sure about a thing we say, I believe it. In this sense we are compelled to make use of faith even in science itself; we conjecture or assume that a certain relation exists between two phenomena, though we do not know it for certain. If it is a question of a cause, we form a hypothesis: The explanation of a great number of connected phenomena by the assumption of a common cause is called a theory. Both in theory and hypothesis ‘faith’ (in the scientific sense) is indispensable; for here again it is the imagination that fills up the gaps left by the intelligence in our knowledge of the connection of things. A theory, therefore, must always be regarded only as an approximation to the

truth; it must be understood that it may be replaced in time by another and better grounded theory. But, in spite of this admitted uncertainty, theory is indispensable for all true science; it elucidates facts by postulating a cause for them.”

Important Theories of first rank

The theory of gravitation in Astronomy.
(Newton)

The Nebular theory in Cosmogony.
(Kant and Laplace)

Principle of energy in Physics.
(Meyer and Helmholtz)

Atomic theory in Chemistry.
(Dalton)

Vibratory theory in Optics.
(Huyghens)

Cellular theory in Histology.
(Schleiden and Schwann)

Theory in Descent in Biology.
(Lamarck and Darwin)

The above theories explain a whole world of natural phenomena by the assumption of a common cause for all the several facts of their respective provinces, and by showing that all the phenomena thereof are interconnected and controlled by laws which issue from the common cause. Yet the cause itself may remain obscure in character, or may be only a “provisional hypothesis.” The “force of gravity” in the theory of gravitation and in cosmogony; “energy” itself in its relation to matter; “ether” of optics and electricity; the “atom” of the chemist; the living “protoplasm” of histology; the “heredity” of the evolutionist—these and

similar conceptions of other great theories may be regarded by a skeptical philosopher as “mere hypotheses” and the outcome of scientific “faith” yet they are indispensable for us, until they are replaced by better hypotheses.

Haeckel claims as an indispensable necessity, a free and unrestricted use of the imagination, for the purpose of bridging over gaps between isolated facts discovered by the scientific man, and he denounces in unqualified terms as wrongheaded, scientists who refuse to make this use of faith and belief.

Imagination and faith are “good sauce” for the scientific gander, in fact, it cannot thrive without them, but when they are used in religion, he finds on page 301 that the “Essential difference of this superstition from rational faith lies in the fact that it assumes supernatural forces and phenomena, which are unknown and inadmissible to science, and which are the outcome of illusion and fancy; and therefore irrational.” Thus, according to Prof. Haeckel, who may be regarded as representative of the scientific world today, faith and imagination are indispensable to science, and scientists who endeavor to do without them are “wrong-headed,” but religious faith is the outcome of illusion and fancies, moreover it is superstition.

Thus Religion does not seem to be the only author of dictums and dogmas; those who bow before the scientific shrine are told without a blush or apology, that though all these theories may be found later on to

have been misleading, today they are the only source of right belief and science demands that they be accepted without reservation by any one who would have the scientific seal of sanity.

The opening chapter of *The Rosicrucian Cosmo-Conception* is entitled “A word to the Wise,” and it is literally meant, for those who are ignorant are to that extent teachable, hence the Christ pointed to a little child as an ideal. The more thoroughly we can lose the sense of our own greatness and knowledge, the better we shall be in a position to acquire information. The writer remembers in this connection, coming to the little city of S. a number of years ago, intending to give a course of lectures. He was prepared to pay his own expenses for hall rent, etc., but sought to enlist the aid of a certain society in that city, that he might leave the people, he interested through his lectures in their charge for further help, and a meeting was held for the purpose of discussing matters. Only a few of the members came, but they were quite unanimous and capable of voicing the sentiments of their lodge, which were as follows: We have had Mr. X. here, we wined, dined, and hired a theatre for him, and he could teach us nothing. We also had Mrs. Y—she was no better. Then Mr. Z. came along, he knew nothing at all, and therefore we do not want either you or your lectures, you can teach us nothing! And verily they spoke the truth, anyone who has such set opinions, who is so wise in his own conceited estimation, who condemns a teaching without

even hearing or weighing it in the balance of reason, is incapable of being instructed in the Mysteries of Life. Therefore our Saviour properly insisted that whosoever shall not receive the kingdom of heaven as a little child, shall no wise enter therein. The little child is not hampered by pre-conceived opinions, it does not feel obliged to hide its ignorance, it is therefore pre-eminently teachable and takes everything on trust until experience in life, which comes later, has proved it to be true or false. Then the child uses his reason to hold fast to that which is good, discarding whatever may have been found wanting. And it is this attitude of mind that anyone must cultivate before he can properly and with profit study any philosophy of life.

The Rosicrucian Cosmo-Conception goes a step further; it holds that man, being made in the image of his divine creator, is not necessarily limited to the five senses wherewith he is now endowed. We find creatures in the scale of evolution behind us that lack a number of the senses wherewith we are blessed, and it would be only a reasonable inference that we must have within ourselves the ability to evolve other senses whereby we may know that which we now have to believe. This, *The Rosicrucian Cosmo-Conception* asserts, is the case; it says that such senses are latent in each and every one of us, and that it is possible by proper and scientific exercises to evolve these senses before they would be available

for use in the normal course of evolution. Some have tried these methods and found them true, others who bring the necessary persistence and perseverance to bear will find that it is possible to follow in their footsteps.

The student should read the chapter "A Word to the Wise," that he may thoroughly understand the source of information which underlies *The Rosicrucian Cosmo-Conception*, he should also compare it with the avowedly speculative methods of science. It is noteworthy in this connection that Prof. Haeckel's "photographs" of the fetus in different stages, which profess to give a pictorial panorama of intra-uterine life, are partly "made up" by speculation on what must have taken place in order to connect the developments shown by the genuine photographs in the series. Not a word was said about this interpolation of "missing links" by speculative drawings when the series was published and heralded as the greatest of scientific achievements; and when the professor was later accused of fraudulent methods, he defended himself with a plea of "scientific necessity," which made it imperative to fill out by speculation what could not be learned by observation.

When the student has thoroughly mastered the basis of scientific assertions and compared them with the source of information of *The Rosicrucian Cosmo-Conception*, it should not be difficult to choose, or to show others how to choose.

of reason, the creative agency of physical progress in the world's work.

We always long for, admire, and aspire to what we lack. In days of savagery when kicks and cuffs were her daily fare, woman longed for a caress from her lord. The Venus ray gave her beauty and made her an adept in the feminine arts, which have conquered the masculine heart, so that now he plays the role of protector on the plea that woman is not mentally competent; mean-

while he is becoming that which he admires in her; he is more gentle and kind; Venus is conquering Mars, but the Mercury delusion of intellectual superiority needs another influence to conquer it. And this woman is now attracting by the aspiration. As she mastered martial brutality by Venus beauty, so also she will free herself from Mercurial bondage by Uranian intuition.

(To be continued)

Nutrition and Health

* * * * *

(Selected)

SOME GOOD REASONS

for being a

VEGETARIAN

by

Bramwell Booth, Chief of Staff of the Salvation Army

I have been frequently asked to write something on this subject. In fact, on one occasion, I received from no less than forty Local Officers a request that I would explain to them all I meant by what I had called, when speaking in one of the Councils, the Gospel of Porridge. I do not think I shall be able to do all that, but I will try and briefly reply to one question which I often hear: "Why do you recommend

Vegetarianism?"

Here are, at any rate, some of my reasons for so doing.

1. Because I have tried a vegetarian diet with the greatest benefit, having been for more than ten years at one time a strict vegetarian.

2. Because, according to the Bible, God originally intended the food of man to be vegetarian:

"God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat."—Gen. 1:29

3. Because a vegetarian diet is favorable to purity, to chastity, and to perfect control of the appetites and passions, which is often a source of great temptation, especially to

the young.

4. Because a vegetarian diet is favorable to robust health and strength.

With very few exceptions, and those only confirmed invalids, I believe the people would be better in spirits, stronger in muscle, and more vigorous in energy, if they abstained entirely from the use of animal food. The Spartans, who stand first among all the nations of history for power to endure hardship, were vegetarians, so also were the armies of Rome, when Rome was conquering the world.

5. Because tens of thousands of poor people, who have now the greatest difficulty to make ends meet after buying flesh foods, would, by the substitution of fruit and vegetables and other economical food, be able to get along in comfort, and have more money to spare for the poor and for the work of God.

6. Because a vegetarian diet of wheat, oatmeal, and other grains, lentils, peas, beans, nuts and similar food is more than ten times as economical as a flesh diet. Meat contains half its weight in water, which has to be paid for as though it were meat! A vegetable diet, even if we allow cheese, butter, and milk will only cost about a quarter as much as a mixed diet of flesh and vegetables.

7. Because a vegetarian diet would stop the enormous waste of all kinds of animal food which is now consumed with scarcely any advantage to those who take it.

8. Because a vegetarian diet is a protection against our drinking, and because the

use of meat among the people is a cause of the increase of drunkenness. One bad appetite creates another.

9. Because a vegetarian diet is favorable to industry and hard work, and because a flesh diet, on the other hand, favors indolence, sleepiness, growing fat, want of energy, indigestion, constipation, and other like miseries and degradations.

10. Because it is proved that life, health and happiness are all favored by a vegetarian diet. I have known many examples of this myself. Most of the instances of great age are to be found among those who from their youth have lived principally, if not entirely, on vegetables and fruit. All this is worth thinking about.

11. I favor a vegetarian diet because the digestive organs of man are not well adapted for the use of flesh. Flesh meat contains a great deal of matter which, at the time the animal was killed, was changing and prepared for being expelled from its system. This matter often passes through the human stomach undigested into the blood and causes various diseases, especially rheumatism, gout, indigestion, and the like.

12. Because it is very difficult, especially in hot weather and in warm climates to keep flesh foods sweet long enough to cook and eat it, and a great deal of meat is therefore eaten after it has begun to decay—that is, to rot. This decay often begins long before the meat gives any sign of its real condition. Neither its appearance nor its smell is a safe guide as to its being wholesome.

13. Because a great deal of the flesh meat which is supplied for human food is already diseased, and because it is nearly impossible to be sure that any flesh is quite free from the germs of disease. Much common meat, which is often that of old animals, is well known to be sold to the butchers because the animals are sick or unhealthy.

14. Because I believe that the great increase in consumption and cancer during the last hundred years has been caused by the great increase in the use of animal food, and that a strict vegetarian diet would greatly help to ward off these most terrible and incurable diseases.

15. Because I believe that a flesh diet brings on many very painful diseases, which though not perhaps immediately dangerous to life, cause much suffering and loss. I mean such complaints as eczema, constipation, piles, worms, dysentery, severe headaches, and the like. A vegetarian diet would do much to relieve if not cure them.

16. Because of the awful cruelty and terror to which tens of millions of animals killed for human food are subjected in traveling long distances by ship, rail, and road to the slaughter-houses of the world. God disapproves of all cruelty—whether to man or beast.

17. Because of the terrible cruelties practiced in killing animals in many slaughter-houses. The whole business of killing is cruel, even when it is done with care, and we know that in the case of millions of creatures it is done with very little care. Ten thousand pigs are killed for food every

hour in Europe alone.

18. Because the occupation of slaughtering animals is brutalizing to those who are required to do the work “The highest sentiments of humane men,” says a certain writer, and I agree with him, “revolt at the cruelty, the degrading sights, the distressing cries, the perpetual bloodshed, and all the attendant horrors which must surround the transit and slaughter of suffering creatures.”

19. Because a flesh diet is not necessary to hard work. A great part of the work of the world is done by animals which subsist on vegetable food, namely, horses, mules, camels, oxen, etc.

I believe this matter is well worthy of the serious consideration of our Officers. It has an important bearing not only upon their own health and happiness, but upon their influence among the people, as men and women who are free from the bondage of that selfish gratification which too often afflicts the professed servants of Christ. Let us remember the Apostle’s direction: “Whether ye eat or drink, or whatsoever ye do, do with all to the glory of God.”

Think on these things!

NUTRITION

It is a truism that many more die of overeating than of starvation, and one fault is almost universal, namely, the desire to take more nourishment than is really needed. It is generally conceded that it is not how much we eat, but how much we assim-

ilate that counts, and as the body is built of certain material elements of the world, just the same as any other building, the material for it should be as intelligently and properly selected as for the house in which we dwell. We would certainly think a man very foolish who started to build a building of waste material partially rotted, when plenty of good timber and stone were at hand and might be had just as easily, perhaps easier; and that is just what the flesh-eater does, for all meat is partially decayed. The house in which we live may be a palace or hut according to our means and position in society, but we endeavor to build it as well as possible with our means; then how much more should we build this living temple, this mansion of the soul, so that it may serve as a fit instrument for spiritual expression.

A diseased body always hampers us in our mental and spiritual activities. Therefore it will bring large dividends in comfort of body, soul, and spirit, if we pay proper attention to certain important points in connection with our diet.

We all know the Lord's Prayer perfectly and therefore it might seem superfluous to repeat it, nevertheless, there is a distinct advantage in constant reiteration; we also know certain general rules of right living, and it may seem superfluous in an article like this to reiterate them, but for the same reason that we repeat the Lord's Prayer, namely, that repetition is like the constant drip that hollows the stone, so also let us reiterate a few of these general rules.

There is in the first place, the rule of mastication. This is particularly important with respect to food containing starch and sugar such as cereals. It is a vicious habit to sit down morning after morning and bolt a bowl of mush, which is absolutely impervious to the saliva, even though we take the trouble to masticate it, which most of us of course do not do, because we are in too great a hurry to get away to the office or shop. Such stuff, (it is not food), is a dead weight in the stomach. This habit when persistently pursued for years is one of the most fruitful sources of digestive disorders which cause so much misery to the human race; for all pastry, puddings, cakes, mushes, and kindred starchy foods which enter the stomach unchanged by mastication and in-salivation are there subjected to a process of fermentation analogous to that of beer or vinegar in a brewer's vat. They set free an enormous amount of carbonic acid gas, and are converted to vinegar or alcohol, producing acute distress.

Shredded Wheat and Triscuits have the property of not getting sticky in the mouth, therefore they may be thoroughly masticated and in-salivated, thus the whole benefit is derived from such foods, but they are somewhat expensive of course, and there are many people who cannot afford them. Variety is also needed, and if you will try Whole Wheat Mush as per the menu herewith, you will find that no mush is more easily digested and certainly there is none more appetizing.

Most cooks who have discontinued the

use of decaying carcasses still cling to the habit of seasoning vegetables with vinegar. Vinegar is made from fruits that have decayed and fermented, and a vinegar factory looks like a brewery, but smells even worse, for vinegar is the product of a destructive process in nature and cannot therefore be successfully used in the polity of the body for up-building. Lemons, on the other hand are ripe, fresh and at the apex of their evolution, antiseptic in the highest degree and therefore they have a high value when used as seasoning with food. They cleanse, whereas vinegar is destructive and produces further fermentation within our bodies. While it is necessary to use plenty of pepper and salt on the loathsome decaying flesh foods, so that this seasoning may counterbalance the nauseating smell and taste, both pepper and salt are mainly superfluities in vegetarian cooking. The great mass cannot break away entirely from the use of salt, therefore it seems necessary to cater to this craving in a small measure at the present time, but as shall show in the recipes given from time to time in this magazine, pepper is a superfluity, even a detriment, and the seasoning we shall advocate will make the food properly palatable without it.

Another important rule of right rations decrees that cooked and uncooked vegetables should not be eaten at the same meal, the observance of this rule will save many an hour of discomfort which follows mixed meals on account of flatulence.

Vegetables in the uncooked state contain

a large amount of ether, which forms the vital body of the plant, and also salts, which are lost in the process of cooking. Therefore it requires considerable more bulk of boiled vegetables to give the body necessary nourishment than when fed upon uncooked vegetables. Very few, however, are able to live upon that food yet, because it induces a rate of vibration too high for them, but all who really wish to be healthful should endeavor to eat at least one meal of uncooked food every day. That food should be taken at the evening meal because it is most easily digested and will give the body a better chance to rest during the night, it has a soothing and tonic effect upon the body.

It is the idea of most vegetarian cooks that when vegetables are to be cooked it does not matter that they are wilted; such is a very erroneous conclusion, a wilted vegetable is almost as bad as a piece of decayed meat, but vegetables that have been wilted on the market may be freshened up by putting them in water for several hours before they are to be cooked, and vegetables that have to be used uncooked should of course always be made crisp and tender by leaving them in cold water before they are served.

The following is a menu from Mount Ecclesia:

BREAKFAST – 7:30 A.M.
 Stewed Rhubarb
 Whole Wheat mush with Dates
 and cream.

Hot Corn gems and butter
 Honey
 Tea, Coffee, or milk

DINNER—12 NOON

Cream Tomato Soup
 Boiled Spinach. Carrots au gratin
 Whole Wheat bread and butter
 Honey
 Milk

SUPPER—5:30 P.M

Uncooked mixed vegetable salad
 Whole Wheat bread and butter
 Honey
 Milk

RECIPES

WHOLE WHEAT MUSH WITH DATES

If you cannot get the entire wheat flour at your grocers, get the whole wheat, just the kernel, and run them through a coffee mill, so that you may be sure nothing is lost, that you have everything for your food that is contained in the kernel.

Bring a quart of water to the boiling point, sprinkle one cup of whole wheat flour slowly into the water, and allow it to boil for one hour, seasoning slightly with salt. Just before removing it from the stove, put in one half cup of chopped dates and stir, but do not allow the mush to boil after the dates have been put in. Serve with

cream or milk. This quantity will be sufficient for two people.

CARROTS AU GRATIN

Wash, scrape, and slice one dozen small carrots; boil them in salt water for twenty minutes or until almost but not quite done. After draining in a colander and saving the liquid, put two tablespoons full of butter into a hot skillet with a tablespoon full of flour, allowing this to become golden brown. Then gradually add one and one-half cups of the liquid from the carrots so as to make gravy. Add also one-half cupful of grated cheese with a little sprinkling of salt. Then add the carrots and mix well. Pour into a buttered baking dish, cover the top with a mixture of grated cheese and bread crumbs, place in an oven and bake until brown. This is sufficient for two plates.

VEGETABLE SALAD

Take one head of lettuce, making it crisp by putting it in water several hours before it is to be used. Put one-half head on each plate. Dress the lettuce with one sliced hard boiled egg and a spoonful of boiled dressing.

UNCOOKED BOILED DRESSING

One teaspoon of mustard, one and one-half tablespoons of melted butter, one tablespoon of flour, one egg, one and one-half tablespoons of sugar, three-quarters cup of milk, and one-quarter cup of lemon

juice. Scald the milk, and mix the dry ingredients. Pour the egg, lightly beaten, into the dry ingredients and butter. Then pour the hot milk in and stir well. Return to the sauce pan and cook over boiling water until the mixture thickens. Add the lemon juice and allow it to cool.

HEALING SERVICES

Healing services will be held in the Pro-Ecclesia on the following dates at six fifteen in the evening:

May 3rd, 9th, 17th, 24th, 30th

June 6th, 13th, 20th, 26th

July 3rd, 10th, 17th, 24th, 30th

Echoes from Mt. Ecclesia

* * * * *

We had hoped to announce last month that a booth had been secured in the San Francisco Fair, and that the Rosicrucian Fellowship would be represented there, but just about the time when the magazine was ready to go out we had the discouraging news that through a slip the concession had been lost, and it seemed as if we had missed our opportunity to present the teachings of the Elder Brothers before the multitude which is coming to visit that exposition.

Dr. J. M. Rich, of Seattle, who had the matter in charge was undaunted, however, he enlisted the services of Mr. Wm. Koenig of San Francisco. He could not have made a better choice, because Mr. Koenig is a Capricorn and you know that when the goat lowers its horns and starts butting, something has to move. According to all reports however, it seems that he needed all of the persistence and perseverance he could muster.

The site that had been assigned to us in

the first place was one of the most prominent and valuable in the whole grounds, according to reports, and the exposition managers were very wroth because of the way we had fallen down on the proposition. They did not want to talk to Mr. Koenig at all, but as said, the goat was not going to be put out of countenance; he was going to butt in despite all obstacles. Moreover, he had the means wherewith to build the booth and get things in shape and was not afraid to use it, so finally he succeeded in spite of all. He purchased the booth of someone who had also been dilatory in taking up a concession and now we are pleased to be able to announce in this issue that the Fellowship will have its booth at the San Francisco Exposition and that any of our members and interested friends who visit there will be made welcome. Mr. Koenig is not working for thanks, but we all feel very grateful for his efforts.

Mrs. Rich of Seattle went down to San Francisco on the first of April to take

charge and she will be joined by the Doctor later on. It is believed they will hold classes and in other ways endeavor to further the objects of the Fellowship, and we bespeak for them, all the assistance that can be given.

We hope that you are pleased with the new magazine, of which this is the first issue, and that you will do all you possibly can to help it along by getting your friends to subscribe. There are many people who are willing to take a magazine but are not ready to join an association like ours; however, it does not really matter so very much about the number of members we have as it matters about spreading the teachings of the Elder Brothers, and that is what we hope to do in a most efficient and effective way by means of this magazine.

It is being placed on the news stands so that the public may have access to it all over this country and Europe, thus we hope it will be the means of guiding many to the Mystic Light, the Christ within. Our friend Mr. George Wiggs of Chicago who spoke about the *National Geographic Magazine* and its great circulation will perhaps have the pleasure some day to see it equaled by the *Rays from the Rose Cross*.

If we all work together and push it along we can do it just as well as they can or anyone else. Although we of course shall never be able to command that much money, for we are not going to solicit advertising. We just want to use the magazine to advertise the books that give the

teachings of the Elder Brothers, and to bring these teachings before the public. As our subscriptions list grows and we have a little more capital to work with we can of course enlarge the magazine more and more so as to give better value for the dollar.

This brings up a new point, the point of subscription: you will realize of course that it costs a whole lot more to put out a magazine like this than it did to put out the *Echoes*, and also, if we are to put it on the newsstands we can only do so by placing a subscription price thereon, for the news agents and news dealers cannot afford to work for nothing under the present commercial system of the world, and, therefore, it is necessary that a subscription price must be placed on the magazine.

While this will not make any difference to a great number of our students who will as gladly and cheerfully contribute that Dollar for this special purpose as they have been contributing generously to the Fellowship fund before, there are, on the other hand, a number of members who are too poor to pay and we would not feel justified in shutting them off. They need these teachings as much as anybody else and perhaps more.

We are therefore going to carry a limited number of members free on the subscription list. To obtain the magazine free it will be necessary to write to headquarters, stating conditions, and the application will then be passed upon by the board of Trustees.

After a struggle lasting for over three years we have finally succeeded in getting the city to abandon the streets which cross the Fellowship's property, as they promised to do before we bought the land. We have a warranty deed given by the Bank of Oceanside, from which we bought the property, but although they would therefore of course have to defend our title, it looked very dark at times and it seemed as if we would have to go to court to obtain the proper ownership over the property inside the fences. At last, however, this has been accomplished. We had consulted the stars, and had decided that in the February lunation this year, would be the proper time to take decisive steps with greatest chance of success, and we were going to put a bar across the gate so it would be impossible for the public to cross the Fellowship Property. Thus we meant to force the city to take the aggressive part while we took the defensive, and were backed by the bank. But just at that time, the city council at last listened to reason and signed the agreement to abandon the streets so at the time when the stars showed a favorable outcome, instead of having to go to law, the object was accomplished by tact and diplomacy which is of course a thousand times better than any controversy or strife. You may be sure this lifts a heavy load off our shoulders for we have really been holding back considerably because we did not know how that matter was eventually going to be settled, but now the land is absolutely clear and secure to the Fellowship. There

remains only one single debt: the mortgage of \$1,000 which will be due in May, and we are going to strain every nerve to settle it then.

Then the Fellowship is absolutely without a single cent of debt, for it has always been the policy of the leaders to buy everything in the most economical manner and never go into debt. The outbreak of the war which cut off all our European contributions and stopped the sale of books in European Countries was a very severe handicap, and we have during that time had a number of bills on file which were nevertheless paid within the limit. We had started the dining hall, and could not for the sake of the prestige of the Rosicrucian Fellowship, stop the work, so it was necessary to skimp, save, and string out payments in every conceivable manner, to make both ends meet and pay the bills before they were overdue. Now, however, the bill file is cleared; there is no debt on Mt. Ecclesia save that \$1,000, and won't it be glorious when we can take that up and burn the mortgage, and say that the Headquarters is perfectly free and clear. And realize that this has been accomplished without ever asking any member; rich or poor, to contribute a cent. There are some who knew, and could have lifted this load off the leaders mind without ever missing it, but it was not in their heart, and Mt. Ecclesia is built of love offerings, come straight from the hearts of members – grateful for the privilege of aiding in the Great Work of the Elder Brothers for the uplift of our Fellowman.

THE
Rosicrucian
Fellowship

ITS MESSAGE AND MISSION

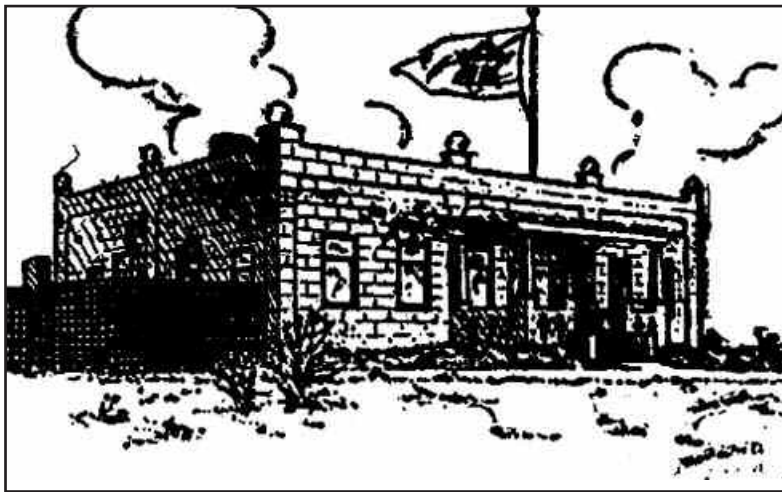
Formerly, religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today, a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, like heredity and ether. They desire religion as much as their fathers, but want the ancient truths in modern dress congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching, concerning the origin, evolution and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries, so that the heart may be allowed to believe what the intellect has sanctioned, and the solace of religion may speak peace to the troubled mind.

MOUNT ECCLESIA

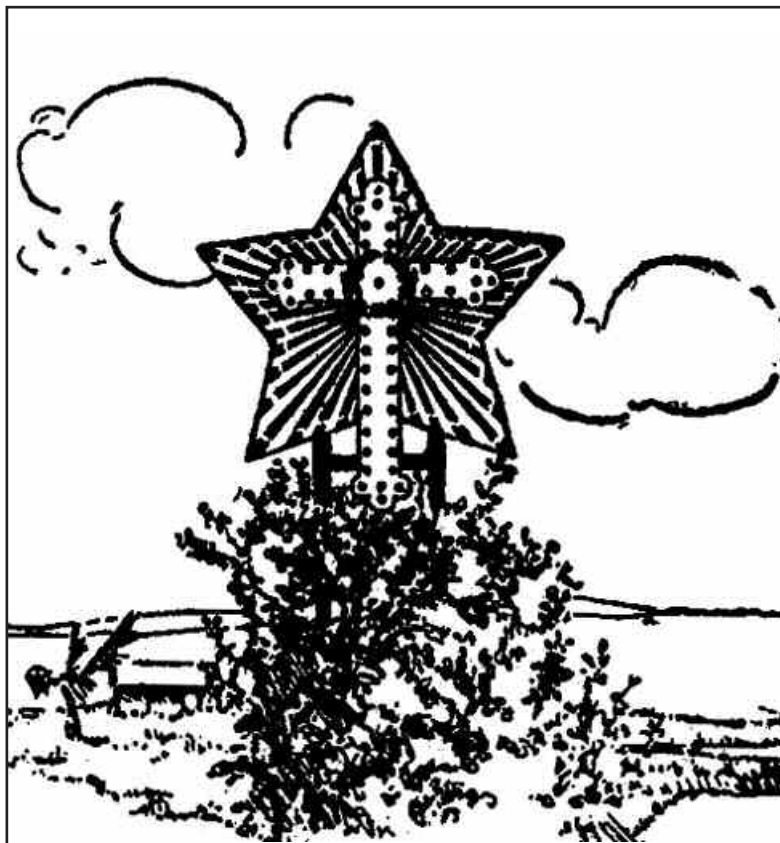
In order to make our philosophy of life and health of practical value in the world, we have bought 40 acres of land in the little town of Oceanside, 88 miles south of Los Angeles. It is one of the sightliest spots in sunny Southern California, situated upon the promontory of a high tableland. From Mount Ecclesia, as we have named our headquarters, there is an unobstructed view of the beautiful blue Pacific Ocean. Directly west lies the island of San Clemente, 75 miles out, and

ships are often silhouetted upon the skyline as they sail by. Forty miles to the southward looms the promontory of La Jolla, a suburb of San Diego, the southernmost city in Uncle Sam's spacious realm. Eighty miles north from Mount Ecclesia we see the lovely island of Catalina with its crystal clear waters and its luxuriant submarine gardens, so strange and fantastic that they outstrip fancy and fairy tale alike. Standing upon the same spot whence we saw the magnificent marine view described above, we may behold a landscape equally glorious, varied, and wide by simply turning upon our heels and looking towards the east. Immediately below Mount Ecclesia lies the smiling San Luis Rey valley with its fertile green fields and its historic old mission; a little further away are the rounded foothills with their wonderful play of light and shade, then the mountains with their rugged contours, and farthest to the east we see the snowcapped peaks of Mount San Bernardino, Mount Greyback, and Mount San Jacinto. The first named is 100 and the last 75 miles from the coast. Thus the range of our views from Mount Ecclesia is 150 miles east and west (from San Jacinto Mountain to San Clemente island), and 120 miles north and south (from Catalina to La Jolla).

The climate is as wonderful as the view, and as incomprehensible to all who have not lived here. One may wear a white shirt-waist outdoors on every day in the winter, and although the water in our solar heater gets so hot that it cracks glass, we do not perspire on the warmest day in summer on account of the sea breeze which sweeps over Mount Ecclesia every day from about 10 a. m. to 5 p. m., cooling the atmosphere and filling our lungs with invigorating ozone fresh from the heaving bosom of the great Pacific Ocean. It is a veritable elixir of Life, and therefore this place offers such rare physical conditions for the attainment of health that it is probably without a peer.



DINING HALL



ELECTRIC EMBLEM

Mount Ecclesia is brilliantly illuminated at night, and the Electric Emblem is a unique and striking feature.

OUR BUILDINGS, PRINTING, PUMPING, AND ELECTRIC PLANTS

Three years ago we started building our headquarters on this beautiful spot. We installed a pumping plant in the valley, carrying the water 226 feet up to the summit of Mt. Ecclesia and have thus an unlimited supply of water for irrigation and ample fire protection. We have built a sanctuary devoted exclusively to worship of God, an administration building wherein our general offices and printing plant are located, a commodious dining hall to accommodate all workers, patients, and pupils. We have also built a number of cottages for the accommodation of the students, and in the summer time a tent city adds largely to the accommodations during the time when the summer school is in session.

Mt. Ecclesia has also its own electric lighting plant, and every night the wonderful electric emblem of the Fellowship may be seen flashing its message of light across the country for over twenty miles in either direction. The exterior of the dining hall and Pro-Ecclesia, as we call our Sanctuary, are also electrically lighted, and thus we let the physical light shine to attract those who are seeking the spiritual, if by chance such may pass and inquire through curiosity, which afterwards turns to keen interest.

THE CORRESPONDENCE SCHOOL

In addition to the publications of the Rosicrucian Fellowship, regularly advertised and before the public, there are two correspondence courses which furnish instructions to students, all over the world, who are desirous of investigating the Rosicrucian Mysteries, and the Science of Astrology. Upon request anyone who is not a Hypnotist, Professional Medium, Palmist, or Astrologer, will receive from the General Secretary, at headquarters, application blanks for admission to the Esoteric instructions contained in these two courses—Esoteric Astrology and The Rosicrucian Mystery Teachings.



THE ADMINISTRATION BUILDING

This building contains the General offices, the Printing plant and the Mailing Department.

SUMMER SCHOOL

During July, August, and September, a summer school is maintained and students on our correspondence lists who wish to avail themselves of the opportunity of study at Headquarters may do so by applying to the Esoteric secretary, but no one is permitted to enter Headquarters until their application has been passed upon and accepted.

A HEALTH RESORT

According to the United States Government Experts, Mt. Ecclesia is in the center of an air belt which is purest in all of the U.S. It is therefore a natural health resort and this, coupled with the fact that a scientific vegetarian diet is here supplied, makes it an ideal place of residence for both the well and the ill. We are prepared to take patients whose ailments do not prevent them from attending to their own needs. The rates of board are less than one-half what is usually charged in sanatariums, but we have no resident physician and cannot take proper care of patients who need nursing and attention.

*A Brief Resumé
Of the*

Rosicrucian Philosophy

Sooner or later there comes a time when the consciousness is forced to recognize the fact that life, as we see it, is but fleeting, and that amid all the uncertainties of our existence there is but one certainty—Death !

When the mind has thus become aroused by thought of the leap in the dark which must sometime be taken by all, the question of questions—Whence have we come—Why are we here—Whither are we going?—must inevitably present itself. This is a basic problem with which all must sooner or later grapple, and it is of the greatest importance how we solve it, for the view we take will color our whole life.

Only three theories of note have been brought forward to solve this problem. To range ourselves in one of the three groups of mankind, segregated by their adherence to one theory or the other in an intelligent manner, it is necessary to know the three theories, to calmly weigh and compare them one with another and with established facts. Lecture No. 1 does just that, and whether we agree with its conclusions or not, we shall surely have a more comprehensive grasp of the various viewpoints and be better able to form an intelligent opinion when we have read "*The Riddle of Life and Death.*"

If we have come to the conclusion that death does not end our existence, it is but a natural question to ask: *Where are the dead?* This momentous question is dealt with in lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible to the

invisible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud, and then falls to Earth again as rain.

Consciousness may also exist without being able to give us any sign, as in cases where people have been thought dead, but have awakened and told all that had been said and done in their presence.

So there must be an invisible World of force and matter, as independent of our cognition of it as light and color exist regardless of the fact that they are not perceived by the blind.

In that invisible World the so-called dead are now living in full possession of all the mental and emotional faculties. They are living a life as real as existence here.

The invisible World is cognized by means of a sixth sense developed by some, but latent in most people. It may be developed in all, but different methods produce varying results.

This faculty compensates for distance in a manner far superior to the best telescopes and for the lack of size in a degree unreachable by the most powerful microscope. It penetrates where the X-ray cannot. A wall or a dozen walls are no denser to the spiritual sight than crystal to ordinary vision.

In lecture No. 3 *Spiritual Sight and the Spiritual Worlds*, this faculty is described, and lecture No. 11, *Spiritual Sight and Insight*, gives a safe method of development.

The Invisible World is divided into different realms: *The Etheric Region*, the *Desire World*, the *Region of Concrete Thought*, and the *Region of Abstract Thought*.

These divisions are not arbitrary, but are necessary because the substance of which they are composed obeys different laws. For instance, physical matter is subject to the law of gravity; in the Desire World forms levitate as easily as they gravitate.

Man needs various vehicles to function in the different Worlds as we need a carriage to ride on land, a boat at sea, and an airship in the air.

We know that he must have a *dense body* to live in the visible World. He also has a *vital body* composed of ether which enables him to sense things around him. He has a *desire body* formed of the materials of the Desire World which gives him a passionate nature and incites him to action. The *Mind* is formed of the substance of the Region of Concrete Thought and acts as a brake upon impulse; it gives purpose to action. The real man, *the Thinker* or *Ego*, functions in the Region of Abstract Thought, acting upon and through his various instruments.

Lecture No. 4 deals with the normal and abnormal conditions of life such as *Sleep, Dreams, Trance, Hypnotism, Mediumship, and Insanity*. The previously mentioned finer vehicles are all concentric with the dense body in the waking state when we are active in thought, word, and deed, but the activities of the day cause the body to grow tired and sleepy.

When the wear and tear incident to use of a building has made exhaustive repairs necessary, the tenants must move out that the workmen may have full scope for restoration. So when wear and tear of the day has exhausted the body, it is necessary that the Ego move out. That withdrawal renders the body unconscious, and definite work is necessary to restore its tone and rhythm. During the night the Ego hovers *outside the dense body* clothed in desire body and mind. Sometimes the Ego only withdraws partially, is half in the body and half out; then it sees both the Desire World and the Physical World, but confused as in a dream.

Hypnotism is a mental assault. The unsuspecting victim is driven out of his body, the hypnotist obtains control.

The victims of the hypnotist are released at his death, however, but the medium is not so fortunate. Spirit controls are really invisible hypnotists. Their invisibility gives great scope for deception, and after death they may take possession of a medium's desire body, use it for ages, and keep their hapless victims from progressing along the pathway of evolution. This latter phase of mediumship is elucidated in No. 5, which deals with *Death and*

Life in Purgatory.

What we call death is in reality but a shifting of consciousness from one World to another. We have a *science of birth* with trained nurses, obstetricians, antiseptics, and every other means of caring for the incoming Ego, but are sorely in need of a *science of death*, for when a friend is passing out of our concrete existence, we stand helplessly about, ignorant of how to assist, or worse, we do things which make the passing infinitely harder than if we merely stood idly by. Giving stimulants is one of our worst offenses against the dying, as it draws the passing spirit into the dense body again with the force of a catapult.

After the heart has stopped, on account of the partial rupture of the *silver cord* (which united the higher and lower vehicles of man during sleep and remains unsevered for a time, varying from a few hours to three and a half days after death), there is still on that account a certain feeling if the body is embalmed, opened for post-mortem examination, or cremated. The body should, therefore, be left unmolested, for at that time the passing Ego is engaged in reviewing the pictures of its past life (which are seen in a flash by drowning persons). These pictures are impressed daily and hourly upon the ether of the vital body as independently of our observation as a detailed picture is impressed upon the photographic plate by the ether, regardless of whether the photographer observed details or not. They form an absolutely true record of our past life, which we may call the sub-conscious memory (or mind) far superior to the view we consciously store in our memory (or mind).

Under the immutable *Law of Consequence*, which decrees that what we sow we reap, the deeds of life are the basis of our existence after death. The panorama of a past life is the book of the Recording Angels, who are adjusters of the score we make under the Law of Consequence.

Review of the life panorama just after death etches the pictures into the desire body, which is our normal vehicle in the Desire World,

where *Purgatory* and the *First Heaven* are located.

The panorama of life is the basis of purgation of evil in purgatory and assimilation of good deeds in the first heaven. It is of the highest importance that this panorama be deeply etched into the desire body, for if that impress is deep and clear the Ego will suffer more sharply in purgatory and experience a keener joy in the first heaven. This feeling will remain as conscience in future lives to impel good action and discourage evil deeds.

If the passing spirit is left in peace and quiet to concentrate upon the life-panorama, the etching will be clear and sharp, but if the relatives detract his attention by loud hysterical lamentations during the first three and one-half days when the silver cord is yet intact, a shallow or blurred impression will cause the spirit to lose much of the lessons which should have been learned. To correct this anomaly the Recording Angels are often forced to terminate the next Earth-life in early childhood before the desire body has come to birth, as described in *Birth a Fourfold Event* (lecture No. 7) for that which has not been quickened cannot die, and so the child goes into the first heaven and learns the lessons it did not learn before, and is thus equipped to pass on in Life's School.

As such Egos retain the desire body and mind they had in the life where they died as children, it often happens that they remember that life, for they only stay out of Earth life from one to twenty years.

Suffering in purgatory arises from two causes: Desires which cannot be gratified or the reaction to the pictures of the life panorama—the drunkard suffers tortures of Tantalus because he has no means of obtaining or retaining drink. The miser suffers because he lacks the hand to restrain his heirs from squandering his cherished hoard. Thus the Law of Consequence purges evil habits until desire has burned itself out.

If we have been cruel the panorama of life radiates back upon us the picture of ourselves and our victims. Conditions are reversed in purgatory; we suffer as they suffered. Thus, in time, we are

When the Ego has helped to build the creative archetype for the environment of its next earth-life, in the second heaven, it ascends into the *Third Heaven*, located in the Region of Abstract Thought. But few people have learned to think *abstractly*, as in mathematics; the majority of people are therefore unconscious, as in sleep, waiting for the *Clock of Destiny*—the stars, to indicate the time when effects engendered by the action of past lives can be worked out. When the heavenly time makers, the Sun, Moon, and planets, have reached a proper position, the Ego wakes and desires a new embodiment.

The Recording Angels look up the record of all our past lives, which is stamped upon the *super-conscious mind* each time an Ego withdraws to the third Heaven, as outlined in lecture No. 7, *Birth a Fourfold Event*. When there is no particular reason why a certain environment should be taken, the Ego has choice of various embodiments. These are shown to it as a panorama, giving the great outline of each proposed life, but leaving scope for individual free-will in the detail.

Once a choice has been made, the Ego is bound to liquidate *ripe* causes selected by the Recording Angels, and any attempt to evade that will be frustrated. It should be carefully noted that evil is eradicated in Purgatory. Only tendencies remain, to tempt us till we have consciously overcome. Thus we are born innocent and *at least every evil act is an act of free will*.

When the Ego descends toward rebirth, it gathers the materials for its new bodies, but they are not born at the same time. Birth of the vital body inaugurates rapid growth from 7 to 14, ripening also the propagative faculty. Birth of the desire body at 14 gives rise to the impulsive period from 14 to 21. At that age the birth of the mind furnishes a brake on impulse and gives a foundation for serious life.

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